

of petition. The bare statement of the proposition stamps absurdity on the face of it.

But, taking the gentlemen on their own grounds, to whom does the nineteenth section of the eighth article of the constitution of Ohio apply? Gentlemen point us to the words, "we, the people," at the commencement of the preamble of the constitution; and presuming that these words embrace only the white people of the State, they tell us that the same meaning must be attached to the word "people" wherever it occurs in subsequent clauses of the constitution; or, in other words, that the constitution contemplates white people only.

Now, that the framers of the constitution did regard negroes as inhabitants of the State, and as coming within the provisions of that instrument, is evident from the fact, that the second section of the eighth article expressly mentions negroes and mulatto persons. But, say gentlemen, the blacks are not embraced in this nineteenth section of the same article, for the very reason that they are not expressly mentioned. Now, sir, let us apply this principle of construction to other clauses of the constitution in which blacks are not expressly mentioned.

Section third of article eighth, declares that "all men have a natural and indefeasible right to worship Almighty God according to the dictates of conscience." Does this mean the white men only? If so, then the negro, on the principle which gentlemen contend, having no right which is not given him by the constitution, cannot even worship God. Section fourth declares that "private property shall never be held inviolate." Does this mean the property of white men only? Section fifth declares that "the people shall be secure in their persons, houses, papers, possessions," etc. Does this mean white people exclusively? Section seventh declares that "all courts shall be open, and every person for an injury, etc., shall have remedy." Are our courts of justice open only to white men?

But, look still further, at the penal enactments in your statute book. The first section of the "act for the punishment of crimes" declares that "if any person shall purposely, of deliberate and premeditated malice, kill another, he shall suffer death." And does this section extend to white men only? On what principle, sir, do gentlemen thus exclude negroes from the provisions of one clause of your constitution, while they are forced to admit that they are embraced in numerous other clauses of that instrument, and in the general laws of the land? Do gentlemen draw the distinction that, whenever the constitution and laws confer privileges, they embrace white men, and that they extend only to negroes when they impose disabilities? When your laws give protection, is it to the white men alone; and do they recognize the negro only to inflict punishment upon him? I can see no other principle on which the argument of gentlemen can be sustained.

But, again; Section first of the fourth article of your constitution provides that "in all elections, all white male inhabitants, above the age of twenty-one years, having resided in the State one year next preceding the election, and who have paid, or are charged with, a county tax, shall enjoy the right of an elector." The language of this section, which expressly excludes blacks from the enjoyment of the right of suffrage, proves, beyond a doubt, that the framers of the constitution considered them as embraced within the other general provisions of that instrument; and the careful limitation of this section to the "white" inhabitants of the State, is susceptible of no other explanation.

But, sir, I have alluded to the fourth section of the eighth article of the constitution, which secures the enjoyment of private property. Now, suppose your Canal Commissioners, or some other of the numerous agents of the State, should take the farm, or other property, of a negro for public purposes, and should withhold from him a just compensation—and there are numerous cases of this character now before us, in some of which we have granted relief—if the negro has no right to petition the Legislature, where is his remedy?

Now, further than this, suppose an agent of the State should, within the limits of his authority, make a contract with a negro, and should afterwards refuse to fulfill the stipulations into which, in behalf of the State, he had entered, and the State should, by her agent, make the instrument of oppression; to what remedy will gentlemen point out for this violation of constitutional right? Your State cannot be sued even by a white man; and will gentlemen deny to a negro, whom the agent of the State may have defrauded, even the privilege of asking for justice at our hands?

But it is said, "the constitution has not given to negroes the right of petition; and gentlemen declare that conscientious scruples forbid them to accord to any individual, rights which they do not find expressed in the provisions of that instrument. Let me ask gentlemen to point out any clause of the constitution that permits citizens of another State or aliens to petition; and, if there be no such clause, where were all these conscientious scruples when the gentleman from Licking (Mr. Flood) introduced, during the present session, the position of an alien asking that he might be relieved from certain disabilities, and which relief most of us voted to extend to him. Why have these conscientious scruples been suffered to sleep under the introduction and reference of the petitions of thousands of the ladies of your State, to whom, it is admitted by gentlemen that the constitution has not expressly granted the right of petition? I cannot believe that a regard for the safety of husbands and fathers, and brothers will influence a legislator in giving a construction to the constitution. I am bound to believe that conscientious scruples will compel gentlemen heretofore to move the rejection of all petitions that do not come within the express provisions of that instrument.

But, sir, the truth is, gentlemen are wrong, wholly wrong in the view they take of the right of petition. It is a right paramount to all written constitutions—one which they have not given, and which they cannot take away. It is not even limited to man. Every thing that lives and moves and has a being, has received this right from the hand of the great Creator. It is this same right which enables the brute creation to make known their wants to man. Your dog in distress whines at the feet of his master; and where is the monster that would stifle the cries by which nature thus bids him ask for relief? Throughout the whole range of animal existence, from the highest to the lowest, the God of nature has made the right of petition the prerogative of distress; and who are we, that we should refuse to listen to the cries of a human being, upon whose forehead the Deity stamped the right of petition when first he made him erect with his face towards heaven? Can the Great Lawgiver of the Universe stoop to hear the humbled cries of his creatures? And are we so exalted, so dignified, so unapproachable a body, as that we should shut the mouth of a human being because the Creator has made him of a different color from our own?

But, sir, let us trace this new doctrine a little further, and apply it to our departments of our government. If it be true that negroes are not contemplated by our constitution, and if for that reason this Legislature cannot receive their petitions, on what authority do your courts of justice recognize the rights of a negro? Why are not your judges, like the gentlemen from Fairfield, compelled by conscientious scruples to drive the negro from their presence? Sir, if any judge within our borders should dare to put such a construction upon our constitution, would the attention of the House be so gross an insult to public justice, and would not we, as a Legislature, with one voice de-

grade from his high station the man who should thus, under cover of law, trample upon all laws human and divine? And yet, sir, the unjust judge who should thus shock the moral sense of mankind, would, on the principles that have been this day advanced, be only performing a high duty under the constitution.

But still further: Suppose a petition were presented by a negro to the Governor of your State, respectfully soliciting his kind offices and protection in a matter involving within his supervision—suppose even a verbal request—for so far as the right of petition is concerned, it matters not whether the petition be written or verbal,—must the conscientious constitutional scruples of the Chief Magistrate triumph over the better feelings which I know he possesses as a man; and must he too, as a matter of duty, drive wretchedness from his door?

But, sir, I will pursue the argument no farther. Whatever may be the decision of this House, of one thing I am certain—you cannot destroy the right of petition. You may reject this petition, and you may stereotype that rejection upon your journal or upon your statute book, but it will be all in vain. You cannot crush the sympathies of the human heart—above all, you cannot efface the laws that God has written there. In such an effort, like the fond, hardy king of England, you will find yourselves standing on the shore, and attempting to roll back the waves of the sea.

But, sir, the gentlemen tell us that it is expedient to reject this petition, in order to quiet and discontinue as far as in us lies the movements of the abolitionists. And here permit me to say, that no man degrades more deeply than I do the existence of the excitement that pervades this country on the subject of slavery. I am satisfied that it can do no good; nay, farther than this, it is my full belief that unless slain in its progress, it will at no distant day effect the dissolution of this Union. I believe with the great political philosopher of the day, that no remedy can be devised by man for the curse of slavery that rests upon us. Colonization, though it may confer the blessing of civilization upon Africa, can afford to us no substantial relief. Amalgamation, which must sooner or later root out slavery in every country in which the slave is of the same race and color with his master, is here forbidden by a natural sentiment so powerful as almost to assume the authority of a Divine command. The negro cannot then be transported out of our country, nor can they insensibly blend with, and be lost in the mass of our white population. They must remain a separate and distinct race forever.

Suppose then, that the slaves of the South should, in accordance with the wishes of the abolitionists, be freed from their masters. It will hardly be claimed that political rights should also be accorded to them, for this in the States where they are more numerous than the whites would give them the government also. Now what, under such a state of things, would be the relative condition of the two races? On the one hand would be the whites possessed of the wealth, the intelligence, the political power of the country; and on the other the blacks, poor, degraded, destitute as they now are of all political and social privileges, and only cursed with what must be, even if granted to the fullest practicable extent, a mere mockery of freedom. History and philosophy alike tell us that freemen cannot long share so unequal a lot together, and that sooner or later one race must and will drive out or exterminate the other. I look upon slavery, then, as the only possible condition upon which the two races in our southern country can long exist together. I do not say, nor do I believe, that slavery will exist forever. I only assert that the philosophy of the age, with all its strength, is utterly powerless before this great evil. It is our only consolation that the final issue of slavery is in the hands of the great ruler of States and Empires. (a)

But, sir, let us examine this question of expediency, and see whether gentlemen are right in their supposition that the rejection of the petitions of blacks will ally the excitement that prevails among the abolitionists. And what is it, sir, that gentlemen profess to fear from the abolitionists? We were told the other day that unless put down, they will, in order to carry out their purposes, violate the constitution. And how do gentlemen propose to allay this excitement that threatens to violate the constitution? Why, sir, by violating the constitution themselves. Yes, sir, by committing what I believe, and what thousands of our citizens conscientiously believe to be not only a violation of our constitution, but a violation of a law that is above all written constitutions—the very law of our being. But again: of what do the abolitionists complain? They tell us that we have already deprived the negro of rights to which he is justly entitled, and they demand at our hands a restoration of these rights to him. And how do gentlemen propose to meet these demands?—Why, sir, by depriving the negro of the only political right which even his friends can claim for him under the constitution; and this, it is said, is to quiet excitement.

But we are told, that it is time to take a bold and decided stand against the promulgation of doctrines that threaten, not only the ruin of the slaveholding States, but even the existence of the Government. The gentleman from Fairfield throws himself into the breach, and he tells us that, if the torrent must overwhelm him, he is ready for the sacrifice. The gentleman from Licking declares that, at every hazard, these dangerous agitations must cease. And what earnest do the gentlemen give us of the sacrifices which they stand ready to make in this last desperate effort to save the nation? Do they move to reject the petitions of abolitionists? Do they move to reject the petitions of ladies on this subject, who, it is admitted, are not expressly prohibited by the constitution from presenting? No, sir, the first great onset in this opening conflict is made upon the petition of six negroes! Let me tell gentlemen that it is not by assaults like these that excitations are to be crushed—or parties to be broken down.

The history of the world, sir, furnishes the best commentary upon all efforts to trample upon the inherent and inalienable rights of men. The Papal anathemas, backed by the tyranny of temporal princes, were sent forth to quiet agitation among the champions of the reformation; and the fires of Smithfield were kindled to stop the mouths of men. Let statesmen look at their results, and learn wisdom from the past. Philosophy, too, teaches us that the minds of men are not to be quieted by insult, and a wanton disregard of justice. We would deal honestly with these petitioners; and if we must deny them their request, we should at least explain to them the reasons that influence us, and satisfy them that our determination arises, not from the want of the common feelings of humanity, but from a solemn conviction of duty.

Mr. Speaker, I trust the decision of the House will be right upon this great question. Men and parties change; excitations, with their causes, are soon forgotten; but principles are eternal. I could wish that we may, this day, establish a permanent precedent, that shall stand as a monument of the firmness and justice of this House when the present generation, with all its interests and fears, and hopes, shall have passed away. I do not consider it derogatory to the dignity of this honorable body to listen to the petitions of these human beings, to three centuries of oppression have bowed the spirit of their race to the dust. They present themselves at our door, and respectfully and humbly ask for relief. Let us, at least, refuse them with mildness and in mercy; and let no man be found among us who would stretch forth his hand

to break a reed, that God and man have both so deeply blessed.

Sir, this is no party question. I appeal to gentlemen whether Thomas Jefferson, the great apostle of democracy, who, by the way, was a champion and leader, was not a man who lived as wide as the world, and who, as he lived, has recorded his life in the right of petition. I repeat it, sir, this is not a party question. But, if it must be made so, [the bitterest feeling mingled with the discussion of a great constitutional right, be it so—I, for one, shall not shrink from the conflict. We fling out our broad banner, and upon its folds we stamp our motto, "The right of petition, in all its length and breadth, to every human being." Let the gentlemen lift up their standard also, and as it opens to the breeze, let it unfold the words, "Down with the right of petition." I trust, sir, that no Whig will be found to stain his hands with holding up this libel on republicanism.

Note by the Editor.

(a) De Tocqueville left out an important consideration, in his speculations on this subject; a consideration which seems also to have escaped the attention of Mr. Andrews. The question of the abolition or continuation of slavery is primarily a question in morals—and depends for its decision on fixed moral principles, and not upon the calculations of men, necessarily imperfect, respecting the consequences that may result from such abolition. Will not Mr. Andrews admit that slavery is one of the highest wrongs, that can be inflicted on a human being? We know that he will; for he is a firm believer in the doctrine of natural, inalienable rights, and will not hesitate to concede, that slavery deprives a man of every one of these rights, except that of life. Does he not further admit the following principles—that no prospective or immediate advantages can justify the commission of a wrong? That no speculation with regard to consequences can justify continuation in wrong-doing? That no good on the whole can result from a wrong action under any circumstances, at all to be compared with the resulting evil? And that no perils can follow from ceasing to do evil, which are equal to the perils consequent on continuing to do evil? Are not these principles true? History, philosophy, the word of God, and conscience, all answer in the affirmative. Why then deny their truth, as applied to the wrong of slavery? If they be true, and if slavery be wrong, we put it to Mr. Andrews' good sense,—is it wise to perpetuate slavery, because it is possible that such and such evil consequences may follow its abolition? Why, it is doubting the truth of God; it is calling in question the stability of God's moral administration; it is an imputation of folly, or weakness, or inconsistency, to the "Ruler of States and Empires."—to suppose for one moment that under the laws He himself has established, any consequences can result from ceasing to do evil, which can afford the slightest ground for continuance in wrong-doing!

But, we are not left in this matter, to faith in certain principles and in the advantages of their application to slavery. A slight examination of the question, on the ground of expediency, whereon Mr. Andrews has placed it, will show that it is far better to abolish, than to continue, this evil. His calculation of consequences is as follows. Emancipate the slaves, and, on the one hand, would be the whites possessed of the wealth, the intelligence, the political power of the country; and on the other, the blacks, poor, degraded, destitute of political and social privileges. It could not be possible for freemen long to share so unequal a lot. There would arise strifes, civil wars, and finally one race would drive out or exterminate the other.

We remark on this calculation, that it leaves out of view a number of elements, necessary to be taken into the account, in order to form a correct conclusion. We too will speculate, and include these elements in our view of what may be the consequences of abolition.

We suppose then, that the same spirit which could prevail on people to emancipate their slaves, would set them upon devising plans for meliorating their condition. The necessity of education would be at once obvious. The safety of the state, if no other motive, would lead to the institution of a system of common schools, adequate to the wants of the liberated. The door would be thrown open for religious and moral instruction. The bible would be placed in every cabin; missionaries would traverse every plantation. Hope would dawn on the mind of the laborer. The evils of the past would be forgotten in the cheering promise of the future. Self-respect would begin to germinate in his bosom. The crushing fetters of slavery taken off, the various departments of labor opened to him, all those principles which God has implanted in human nature, for the evolution of his faculties, would operate unchecked. The desire of property, love of offspring, aspirations after knowledge, ambition to stand well in the estimation of others, and a quickened sense of duty, would give energy to his efforts, and soon make him a useful member of society. In process of time, inasmuch as nature has not confined excellence of intellect or morals, to any caste or color, there would be men of color of every trade, in all professions, of every grade of wealth, intelligence and respectability. The lines of mental and moral difference between whites and blacks, would gradually disappear, under the influences of equal privileges, so that in a short time it would seem as absurd to exclude a man of color from the ballot-box, as a white man.

In all this calculation of consequences, we assume that white and black men are fundamentally the same—that God governs both by the same laws, and made both susceptible of the same motives, and liable to be acted on in the same manner by like circumstances. We ask now, what passion or principle can be pointed out in human nature, which could produce all those terrible evils which disturb the philosophy of Mr. Andrews? We know of none. Sinister interest, hatred, revenge, pride, envy could find no stimulants. As for prejudice, it would gradually disappear with the removal of the cause that gave it birth,—we mean, the degradation, ignorance, coarseness and corruption produced by slavery.

Our speculation proceeds upon certain acknowledged, unchangeable principles of human nature, which work out their results as infallibly, as the principle of gravitation causes the stone to fall to the ground. It is corroborated too, in almost all points, by what is now transpiring in the West Indies. De Tocqueville's speculation is based on

not a single principle or law of our being, but a mere prejudice, created by circumstances, dependent on circumstances, and terminating necessarily with the removal of these circumstances. Neither can it appeal to history, for all history does not furnish a single instance of emancipation analogous to that which is the subject of the supposed

But, we will take the lowest ground. We claim for our calculation just so much weight as shall reduce Mr. Andrews' calculation to a mere moderate probability. Let us then compare the consequences of abolition, as portrayed by Mr. Andrews, for which he certainly cannot claim more than a moderate share of probability, with the consequences of slavery continued, which we know are not probable, but certain and inevitable.

From known causes, inherent in the very fabric of slaveholding society, taken in connection with the laws of population, we know, that at no distant period, the slaves will possess the numerical superiority. We are certain, moreover, that slavery, being an unnatural condition, a violation of natural right, at war with the laws God has stamped on our being, cannot exist always. It must come to an end; this Mr. Andrews admits. It must come to an end, if not by peaceful abolition on the part of the masters, by a violent effort on the part of the slaves.

Slavery is so constructed as to kindle with excitement against an injury. Where this injury is prolonged, and deliberately persevered in, the feeling gradually changes into the deeper and darker passion of revenge. If the injured man be one of a race suffering under the same cruel inflictions as himself, the dangerous feeling gathers intensity from the power of sympathy. And, when he remembers that his father, and his father's father, were the dishonored subjects of kindred wrongs, and that his offspring are doomed to inherit the same degradation, his bosom begins to glow with that deadly fire, which, we know, according to the laws of man's being, will one day burn furiously against the oppressor.

Revenge, inflamed by the remembrance of centuries of wrong, deepened and widened by the force of sympathy; the love of liberty springing "eternal in the human breast"; and the desire of promoting one's own interest,—these are the principles in human nature which make it impossible that slavery should always exist. The reason why their effects are not now manifest, is because they are restrained by fear. Let but that hour come, when the bands of fear shall be broken by the thought, in the mind of the wronged, that he has now sufficient power, and from that hour these passions triumph. Then shall be the hour of doom—the hour when all those frightful scenes will certainly be enacted, which Mr. Andrews conjectures might follow from voluntary abolition on the part of the masters. There can be no doubt about these results. No man in his senses can imagine any other termination to slavery, if it be not peacefully terminated. It is presumption to hope, that the "ruler of states and empires" will interpose to prevent the execution of his own laws on the heads of those who, against expostulation and entreaty, have persisted in deliberately violating them.

Such will be the inevitable consequences of slavery continued. Now, will Mr. Andrews look at the position in which he has placed himself in order to prevent consequences, which he thinks might probably ensue on the abolition of slavery at the present time,—consequences which would affect a population of five or six millions of persons,—he would prefer to continue slavery indefinitely, although he knows, that its continuance beyond a certain point will infallibly result in these same consequences, only more fearful in their character, and affecting, it may be, a population of ten times five millions. In the one case, is a moderate probability that a particular class of evils may befall five millions of human beings; in the other, is a certainty that the same class of evils, although greatly aggravated, will fall with crushing weight upon a far larger number.

We ask this eloquent champion of the right of petition,—is it not better, infinitely better, even on the low ground on which you have placed the question, that slavery should now be abolished, than continued?

COMMUNICATIONS.

The following letter from Mr. Morris, was designed for the democratic party, in particular; but it is of great interest to the friends of freedom of all parties. We hope that it may awake the Van Buren party of this State to its true situation, and check its unprincipled assaults on human liberty.

The letter was written to a gentleman in this city and will explain itself.—Ed. PHIL.

For the Philanthropist.

LETTER FROM HON. THOMAS MORRIS.

WASHINGTON, January 15, 1839.

Dear Sir—I received your favor, enclosing the proceedings and resolutions, passed by a meeting of our Democratic friends, on the 8th inst., at the Lafayette Hall in the city of Cincinnati. For the favorable notice the meeting was pleased to take of my course here, as Senator, and my efforts in support of the democratic cause, the object of which is equal rights and impartial justice, the gentlemen who composed the meeting, together with yourself, for the kind manner in which you transmitted me the proceedings, will be pleased to accept my grateful acknowledgments and sincere thanks. The approbation of my democratic fellow-citizens with whom I have personally acted, and to whom I am individually known, is an honor I more highly prize than that which wealth or power can bestow. It is my highest ambition, next to a faithful and honest discharge of duty, to preserve the favorable opinion of my friends in the State, by a constant, unwavering adherence to democratic principles; believing, that where they are found, liberty is; where liberty disappears or is trodden down, they are lost.

The time, the place, the circumstances under which I received the proceedings you enclosed, were calculated to make a deep and serious impression on my mind. Condemned by the Legislature of my own State, as an unfit or unsafe representative of her democratic principles in Congress, I am content (as I have been informed) of my opposition to slavery, and my defence of the right of petition, the freedom of speech and of the press, and the free use of the post-office to Abolitionists, as well as other men; it was consolatory to learn, that those great principles are still sustained and cherished in their primary assemblies, but not to be abandoned for any local or private interest whatever. Past experience has taught us

that, when liberty and the constitutional rights of our citizens, or any portion of them, has been stricken down in legislative assemblies, they have found support in the country, and are reëstablished and sustained by the people as common rights and common blessings, which all ought to enjoy. This reflection ought to fill the heart of every friend to his country and to the human race, with the most lively hope and unshaken confidence, that our Government rests upon the most safe foundation which human wisdom can devise, and that the privileges and rights which it has left free and unrestrained by the power of law, will remain perpetually with the people.

Though contemned; I am not convinced, that, on the now agitated question of negro slavery, I am in error. Though trodden down, I am exalted, and though trampled, I am not crushed, because I am well satisfied, that the American people will never consent, that the records of the Declaration of Independence, and the provisions of their constitutions, which declare that the natural rights of man are inalienable, shall be thrown aside as mere waste parchments, and the words therein contained considered as mere rhetorical flourishes. No! this will never be done to sustain slavery, or any other interest, which is at war with the "general welfare." The system of slavery is not only at war with such welfare, but with the most sacred rights of human nature.

I deeply deplore, that that spirit of proscription for opinion's sake, which is sometimes exercised by power, for its own selfish purposes, is now stalking openly through our country, with too little rebuke; that it should find its way into the halls of legislation, is still more alarming. The moral power of the country, the expression of public sentiment, is the only weapon which can rightfully be used against opinion. The power of the Government can justly punish for acts done, but not for opinions entertained; and "error of opinion may be safely tolerated, while reason is left free to combat it." The countenance given by men in places of power, to slavery, ought not to be made, that opinions adverse to slavery might not be expressed and promulgated, have started up men of the baser sort to engage in mobs and violence against their fellow-citizens, for no other cause than an honest expression of opinion. Such transactions are not only a libel upon our government, a fatal stab aimed at the vital principles of our institutions, a reproach to our people; but they have caused the land to mourn, and weakened the confidence of our citizens in those guarantees of person and property, which the Government affects to throw around them: To strike down an individual by the hand of another, a politician by the hands of politicians, is comparatively nothing; but the waves of time soon close over the wrong, and it is forgotten; and retributive justice may overtake the wrong-doer. But, when legislative assemblies, the rulers of the country, strike at principles on which rest all our invaluable rights and privileges, the blow vibrates through the whole nation; every person feels its full force, as much as if aimed at him singly. It rends the political fabric, forming a chasm, which time seldom closes.

These reflections will be excused, when you remember that my opinions have been so arraigned and condemned, that they seem to be considered political sins.

The degree of condemnation was first pronounced against me in the newspapers of the slave States. The power, which can put a gag into the mouths of members of Congress, can prevent petitions being received in one branch, and can lay them on the table without further action thereon, in the other, if on the subject of slavery; is a power not to be overlooked or disregarded in its operation on the free states. If it assumes to dictate who shall represent the States in Congress, and if such dictation is submitted to, the so-called free states, instead of being independent, and governing themselves, will be governed by the slaves of the other states, acting through the medium of their masters. Do not suppose I speak from any personal feeling on this subject. Not I speak my sober judgment upon facts, which almost daily transpire before the face of the whole country. What are those facts? The President is claimed by many southern politicians, as a northern man with southern feelings. The Cabinet is composed of six members, three from slave states, and one who wrote a book (as I have understood) in favor of southern slavery. Two thirds then of this branch of the department, are in favor of slavery. The Supreme Court of the United States is composed of nine judges, five of whom are from slave states. The President of the Senate, (vice president) and the Speaker of the House of Representatives are also from slave states; the secretary of the Senate is from this District, a slave country; and the clerk of the House, from a slave state. We might reasonably suppose, that with all this power and patronage of the general Government in their hands, the slaveholders ought to feel satisfied, without making a further demand for security for their peculiar institutions, upon the free states. But this is not so. They ask to abridge our constitutional and undeniable rights—the liberty of speech and of the press, and the right of petition, the subject of slavery—and so far as the general Government has acted, they have obtained this also. Still, they are not satisfied. Their march is onward. They enter the territories of the free states, seize upon the white as well as upon the black man, and convey him into their own states, sometimes under pretence of law, at others, by mere personal force. They confine our citizens who have not violated their laws, in their jails, load them with irons and fasten them with chains; but they do not stop even here. The General Assemblies in the slave states pass resolutions, and send them to the legislatures of the free states, requiring such laws to be passed, as they think are necessary for the security and protection of their peculiar institutions. Still, like the grave, they say power cannot be satisfied. Enough has not yet been done. Their newspapers assume the prerogative of dictating, who shall and who shall not be elected to Congress in the free states. Are we disposed to bow to any power on earth, in obedience to these demands? If made by a foreign power, an universal burst of indignation from the American People would answer, Not never! Shall we not resist them, when made by sister states, with a view to compel us to uphold their "peculiar institutions?" Resist them, not by a dissolution of the Union, not by legislative resolutions sent into the slave states, not by the physical power of the free states. Not by any of these means, but by the moral power of truth and the force of public opinion; by the ballot-box, that hope and rock of salvation for the freedom of our country.

Against the further extension of this slave power, which I have but faintly described, I, as a Senator here, coming from a free state, have constantly opposed my best exertions. I have claimed for the free states an equality of official station and influence in conducting the affairs of the general Government; and I am clearly of opinion, they ought to possess the ascendancy, because they contain a majority of the people. I claim for my own state, absolute sovereignty over persons and things within her jurisdiction, that neither shall be abducted or carried away without our consent, and in pursuance of our laws. I claim for my fellow-citizens the full enjoyment of their constitutional rights, liberty of speech and of the press, and the free use of the post-office to Abolitionists, as well as other men; it was consolatory to learn, that those great principles are still sustained and cherished in their primary assemblies, but not to be abandoned for any local or private interest whatever. Past experience has taught us

poetic power; but one, which christianity approves, philosophy respects, and posterity will honor;—a name, however, which has brought into notice a class of politicians, who, taking advantage of existing prejudice against the negro race, have made many believe that abolitionism is destructive of the best interests of the country, and that an Abolitionist, "to be hated, needs but to be seen." It is by this class I have been charged with being an Abolitionist, the High Priest of Abolitionism in Ohio. They have thus denied and rejected all the doctrines and opinions I have advanced on this subject, and, without meeting me by argument, have been able by the aid of the slaveholding power, to strike me down in your presence.

I have been with you in opposition to the power of concentrated wealth; to banks and systems that band together men in sustaining any particular or private object, by which they can operate on, and control, the legislation and government of the country. I have said to you that, immediately after the settlement of the money question, there was one of far more importance, which the people must decide—the question of equal rights and civil liberty, in opposition to which would be arrayed the whole force of the slaveholding power; an interest, which, private, local and arrogant in its nature, has united together more persons for selfish purposes, and is more powerful and dangerous to the peace and prosperity of the country, than banks or any other interest that has ever existed amongst us. As it is for the welfare and perpetuity of the democratic party in the United States, to be governed by, and to sustain, this power? Can they drive from their ranks all, who have contended against it, and who oppose slavery, and still outnumber their opponents at the polls? In short, will the democracy of Ohio support the system of slavery, and disown all who use their moral influence and power for its extinction? These are the great considerations, to which I am sure you will give a candid examination before you join in such a crusade. Count first the probable results of such a course; and, if your way is clearly seen, and can promise safety, still it would not be wisdom so to act. The power of our political opponents is not to be despised. Their ranks are still unbroken and ready to act. Take care then, that you do not, for the love of any "peculiar institution," weaken your own.

I shall soon, I hope, be with you, freed from the high responsibility under which I have been acting. I shall then breathe more freely and deeply in the support and maintenance of principles, which I believe are essentially connected with the peace, prosperity and best interests of our country. I feel everlasting obligations to my democratic fellow-citizens of Cincinnati, for the kindness they have shown me during the short time I have been a resident in the city. I shall return, with augmented resolution to aid them in sustaining their individual and political rights; but still, on all occasions, insist on the full, free use of all my moral power to overthrow slavery in our country, or confine it strictly to its present limits; and wrest from it, if I can, some portion of the political power of the country. Until this be done, I fear that the citizens of the free states will neither enjoy peace nor safety from the arrogance of its pretensions, nor be permitted to hold any office under this Government, but by its leave.

I am yours with respect,

THOMAS MORRIS.

For the Philanthropist.

Warren County (Ill.) Anti-Slavery Convention.

Pursuant to previous notice, the convention met at Monmouth, the county seat, on the 2d inst. at 11 o'clock, a. m., and organized by calling Gen. James McClellan to the chair, and appointing E. M. MILLMAN, Secretary. The divine blessing was invoked by Rev. Wm. Bruce.

The convention was then addressed by Rev. John J. Miter of Knoxville, on the character of American slavery, as exhibited by the slave code of the South, and by the statements of their leading statesmen and periodicals,—by Rev. William Bruce, who showed what Abolition is not,—and by the Rev. George W. Gale, of Galesburg, who exhibited the doctrines, and proposed measures, of the Abolitionists. These addresses were listened to with great respect, and apparent interest, by a numerous auditory.

The meeting was next addressed by gentlemen opposed to abolition. H. Jennings, Esq., read a pamphlet, written by Thos. M. Rice, who styles himself a "little Methodist preacher." It is a combination of bombast and vituperation against "gradualism," "immediatism," and every thing else but the "divine right" of the patriarchal institution; and is written in the true spirit of a "first production." However, the production of the "little preacher," (for the sake of his Kentucky friends) was but badly received, even by the leading friends of gradualism present.

This pamphlet was followed by J. Smith, Esq., formerly of Kentucky. He was candid, clear, and gentlemanly in his remarks; but too familiar with the institutions of his old home, and not sufficiently versed in the history of emancipation,—his head was full of visions of "insurrection and blood." It now being late, the convention adjourned until evening.

In the mean time the friends of anti-slavery, in order to facilitate the business of the day, and prevent any attempt to forestall the formation of a society, met at the office of Dr. Wright, and organized the "Warren County Anti-Slavery Society." The following are the officers chosen:—

Rev. WM. BRUCE, President.
LYMAN WOODWORTH, Vice-Pres.
Dr. GEO. H. WRIGHT, Treas.
E. M. MILLMAN, Sec.

Managers.—Henry M'Cartney, Robert Bush, James Hill, and P. M. Woodworth.

The following resolutions were adopted by the meeting:

Resolved, That for a government to suppress the "right of the freedom of speech and of the press," evinces great corruption, and furnishes indubitable evidence that it is hurrying forward to absolute despotism, or entire destruction.

Resolved, That mobs are rebellion against God and the government of these United States, a disgrace to any civilized land; and all who countenance such assemblies are "partners of their evil deeds."

Resolved, That we regard the slave as a man, entitled to the same privileges, and endowed by his Creator with the same natural rights, as the white man; and to rob him of either, is no less oppressive in the sight of God than to rob the white man.

Resolved, That the Bible gives no sanction to slavery, but is totally opposed to it, both in spirit and letter; and those who attempt to press its immaculate precepts into the support of a system productive of the natural fruits of "American slavery," are putting into the hands of the infidel a powerful weapon against "divine inspiration."

Resolved, That a system which can only stand, by withholding from the immortal mind the Bible—God's great Bill of Rights—rights which pertain to all moral agents, can claim no affinity with heaven; for whosoever loveth the light, cometh to the light, that their deeds may be made manifest that they are wrought of God.

Resolved, That we rejoice in the emancipation of the colored race in the West Indies, as a glorious act of humanity and justice on the part of the British government, and as furnishing a practical evidence of the truth of the doctrine of the Abolitionists, viz., "That it is both politic and safe to give immediate liberty to slaves."

Resolved, That that portion of the Christian church which say 'they are opposed to slavery,' and yet are doing nothing to remove the evil, but are throwing obstacles in the way of their brethren who are honestly laboring to abolish it, show the pertinence and importance of the apostolic injunction, 'Let no man deceive himself.'

In the evening the convention met, according to adjournment. Mr. Gale resumed the discussion where it was dropped by Mr. Smith at the former meeting. He answered the *old* objection, that 'blood,' and 'the blood of the innocent,' would be the result of immediate emancipation. He referred to the numerous examples where the fathers had been stricken off at a blow, and challenged the gentlemen to put their finger on one authenticated instance in which blood or murder had been the result of doing right. He showed that this objection had no foundation, either in the philosophy of mind, or the well-known character of the colored man; neither in the history of emancipation; nor, lastly, in one principle or precept of the Bible, whose first, last, and most important command is 'abolition of all wrong.'

Here the regular order of the convention was interrupted by the introduction of resolutions, by John H. Mitchell, Esq. opposed to the object for which the meeting was called. These were advocated by several gentlemen, and opposed by Messrs. Bruce and Miller, and at a late hour they were adopted, no one voting in the negative. This meeting now having lost its conventional character, adjourned 'till next time.'

But the 'county Anti-Slavery Society' had previously adjourned to meet according to the provisions of its constitution.

The undersigned was appointed to prepare the above for the 'Philanthropist' from the minutes of the secretary.

JOHN J. MITER.

Knoxville, Knox co. Ill., Jan. 14th, 1839.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, February 5, 1839.

Our paper for some weeks past has been crowded with heavy articles. It cannot be helped. They are just such articles as are necessary to be placed on record. Our readers, we doubt not, have been deeply interested in them. They must expect such articles, until the close of our winter's campaign.

We commend to the notice of our legislators the communication of A. A. Guthrie, on our first page. He is a native Buckeye, and utters the sentiments of a large mass of his fellow-citizens.

We are delighted with the results of anti-slavery agitation in the legislature. To the enemies of human freedom in this body, we owe no thanks; but if it had not been for their efforts, we should not have had the happiness of placing on record the eloquent speeches of Mr. Andrews, (in the House,) and Mr. Stokely, (in the Senate,) on the right of petition. Mr. Stokely's speech is full of benevolence, truth and dignity. As for Mr. Andrews,—how is it possible, for a young man, so abounding in generous sentiments, and so triumphant an advocate of one of the inherent rights of human nature—not to be the ardent, self-sacrificing, and eloquent defender of all the rights which our fathers declared were inalienable? Surely his principles will not long allow him to remain neutral, in relation to the great warfare now waged between Liberty and Slavery.

On our fourth page, we publish the concluding number of the series of articles, taken from the New York American, on the subject of delivering up fugitives from justice. We hope every reader has examined these articles attentively. They are from the pen of one, every way qualified by his legal knowledge and mature judgment, to state and support the truth on this important subject.

Mr. Adams has recently explained in the House his true position in regard to Slavery, Abolition, &c. The explanation does not surprise us—we never thought that he held opinions in any respect different. We shall publish an account of the whole matter in our next—with some remarks, perhaps.

Our neighbors of the REPUBLICAN suppose ours to be a money-making vocation, they show but half the sense we have given them credit for. Living on philanthropy, is like living on poetry—it makes a man rather lean. He, who should turn abolitionist, for the five leaves and two fishes, would not be long in finding out his mistake.

The CHRISTIAN JOURNAL comes to us from New York, bearing the impress of our friend, 'ELISHA W. CHESTER, editor.' The Christian Journal is a continuation of the Cincinnati Journal, and is now published in New York, on a larger sheet than ever. The first number is well filled with several able, spirited, manly articles from the editor. His western subscribers cannot do better than to continue him their patronage. The paper is every way improved, and promises to be one of the very few religious papers, which bear maintenance a fearless tone with regard to the prominent evils that prevail in our country. Mr. Chester is an honest editor; and we wish him success.

THE GRAND COMMISSIONERS.

Every thing seems working admirably, to meet the wishes of the Grand Commissioners. Flood's resolutions are a harbinger of what is to come. Mr. Gurley's visit to the capital will no doubt prepare the way for a ready concession to the slavery demands. On the 26th, the Governor transmitted to the Senate a communication from the Grand Commissioners, which 'occupied,' it is said, 'half an hour in reading.' The correspondent of the Cincinnati Republican, says—

'It is respectful in language, very cautious in its recommendations to the Legislature, and strong in its appeals to the patriotism and honor of a sister state.'

A review is taken of the early legislation of Ohio, on the subject of runaway black and mulatto persons, the subsequent statutes are traced, down to the last act, relative to the slave property of the South, and the insufficiency of the acts already passed, to secure Kentucky in her 'vested rights,' is urged as a principal reason why additional legislation is asked for. A precedent is cited, as justifying the course now taking by Kentucky, in Maryland, which state appointed commissioners about ten or twelve years since, to visit Pennsylvania, Delaware and New Jersey, and request of their enactments of laws of a similar character now wished on the part of Ohio. The Kentucky commissioners state that the request of Maryland was promptly acceded to, and expect that Ohio will cheerfully comply with the request, or rather request of a sister state.

The correspondent of the Cincinnati Gazette says, that the Commissioners ask our 'legislature to pass two laws, the one to prevent persons who in the limits of our territory from enticing slaves

to leave the territory of Kentucky, and the other to facilitate the reclamation of slaves, and their transmission to the south side of the Ohio.' Abolitionists are perfectly willing that the legislature should pass the first mentioned law; they will have nothing to fear from it. It will be a mere work of supererogation. As Christians and as Abolitionists, they have studiously refrained, from violating the laws of Kentucky, in this, as well as every other matter, connected with slavery. As to the other law required, they know, and so does the legislature, that every facility has been granted to slaveholders for reclaiming their fugitive 'property,' short of compelling the people of Ohio to act as slave-patrols, in the service of Kentucky.

The correspondent of the Gazette further remarks—

'These are the principal matters broached in the communication of the Commissioners from Kentucky, which, I am informed, is somewhat long, without being of either logical arrangement or argumentative force. Some other things have been mentioned to me, such as that it accuses a large portion of the citizens of this State, of having "an organized band of operators" stationed along the northern shore of the Ohio river, for the purpose of enticing slaves to leave their masters in Kentucky; and escape into distant States, by means of the facilities afforded them to conceal themselves by day, and travel under the cover of darkness, while making their way through this; but these things I forbear to mention, trusting that my information may not be wholly correct. I can scarcely conceive it possible that gentlemen from a neighboring State, would enter our own, and communicate through our Executive, a charge of this character.'

Kentucky is awaiting, with great anxiety, to see how faithfully Ohio will comply with her 'requests.' Judging from the tone of some of her leading papers, she hardly dares hope that our legislature will give what she requires.

'We confess,' says the Louisville City Gazette, 'we are not very sanguine. It will be an arduous business; yet as we deem it the duty of Ohio to grant what this State requests upon the subject, it is difficult for us to arrive at the conclusion that party politics, or a mistaken zeal for the blacks, can prevail over the dictates of unity and good faith.'

And again, 'We agree with the Cincinnati Gazette, that the Commissioners have a delicate duty to perform. They have to contend with long cherished and settled habits of thought and action. Nor is their task rendered less difficult by the political position of parties in each party will be exceedingly cautious how they act, and how the prejudices of the mass may be aroused. We shall hear speedily from Columbus, and shall be careful to keep our readers advised of what may occur.'

'Long cherished and settled habits of thought and of action.' The meaning of which is, that the Grand Commissioners are to contend against that habit of thought which leads the people of Ohio to believe that all men are created free and equal. These envoys of slavery are to endeavor to eradicate this notion, and to institute a more servile habit of thinking.

For the special benefit of that distinguished friend of free discussion, and enlightened advocate of human liberty, GEORGE H. FLOOD, we would state that some of his slaveholding friends think his resolutions rather unimportant. The Louisville City Gazette says—'The amendment of Mr. Brough to the 5th resolution is the only one of the least importance that was carried in the affirmative.' The legislature will also feel itself highly complimented by the following notice from the same paper.

'If the members do not think that this *empty* declaration of opinion is all that Kentucky can claim, and are not satisfied with their own *hardhearted* and *liberal* courage in having gone thus far, but are willing to give us the substance as well as the shadow, we would suppose this action of the House of Representatives as propitious to our wishes. As Mr. Ritchie says, *non verbum*.'

The Assembly will see, that it is put on its good behavior. This compliment to their 'hardhearted' and 'liberal courage,' we hope will sink deep in their hearts. Remember, gentlemen, you are watched. Kentucky expects you to do your duty; you have already professed devotion to the slaveholding power; you must now act. To work, then.

SPIRIT OF THE OHIO PRESS.

And how do the freemen of Ohio receive this actual interference with their domestic institutions? Patiently, as bondmen, some of them. A few speak fearlessly in the language of honest indignation. The Ohio Atlas, an influential Whig paper, in the upper part of the State, commenting on the recommendation of Mr. Hammond, that the helping a runaway should be placed on the same footing, on which the like offence is placed in Kentucky, says—

'When such a step to slavery shall be the established law of our State, we go for a separation. Let us then have no *water line* between us and slavery's domination.'

The same paper remarks—

'The demands of Kentucky, of which we gave some account week or two since, cannot be compared with or out-tenanted by our Legislature without the deepest degradation and abasement of the free state of Ohio—a degradation to which Ohio's freemen cannot, will not submit. The Commissioners from Kentucky ought to be very politely sent home again, and if there is action in this subject, let it be done by message.

We already blush for our State, when, after the atrocities of the Mahan case, we see the following announcement in the State Journal and Register, and see the Ohio Statesman approving the demand of Kentucky.

Where such the voice of the press and legislature of the State, Ohio would never again be troubled with the demands of slaveholders.

The Ashtabula Sentinel also holds the language of a freeman.

'In the legislative proceedings in this paper will be found a number of resolutions upon the course pursued by the abolitionists, which are any thing but creditable to an enlightened body. The supporters of resolutions like those of "Atherton," must consider that class of persons against whom they are intended to act, a rather singular, submissive body, if they expect thus to quell them in the exercise of their lawful rights. Such proceedings, instead of allaying, increase excitement, inasmuch as they are dangerous, and unbecoming the representatives of a free people.

It will be remembered that the Kentucky Legislature lately passed resolutions to confer with this State upon the assisting the slave-dealers of that State in rescuing their property when it crosses the Ohio river for Canada. Ex-Governor James T. Morehead and John Speed, now in Columbus, as delegates from Kentucky, for that purpose. From the course already pursued by the Legislature, we fear it will accede to whatever these worthies may propose, however disgraceful. "Give them rope," and they'll go any length."

The following is from the New Lisbon Aurora, a paper never wanting in fidelity to the cause of human rights, or in ability to maintain it.

'OHIO AND KENTUCKY.—The two Kentucky commissioners, Messrs. J. T. Morehead and J. S. Smith, an account of whose embassy may be seen in another column, who are duly authorized to instruct our legislature what kind of laws to make as to secure the claims of slaveholders, have at length arrived at Columbus. Some of our good politicians are very forward in welcoming them to the legislature, as they possibly entertain the idea that something great will be done to put down Abolitionism. Slaveholding Kentucky and pro-slavery Ohio, now perceive that even a slaveholding court, with all the ability and ingenuity of its

lawyers, cannot condemn a free citizen of Ohio without some evidence of his guilt, as the case of Mahan fully demonstrates.

Why are the slaveholders and their underlings in this state so sensitive about the security of their property, while at the same time they assert that the slaves are 'better off' than freemen, and that they would not leave their masters if they could? Their actions contradict their professions. They know that something is wrong in their cause.—They know that slavery is founded in injustice; therefore, they must resort to such measures to sustain it.

Gov. Clark, in his late message to the legislature of Kentucky, recommended the enactment of severe laws against those who aided fugitive slaves to a land of liberty. In pursuance of this recommendation the legislature appointed the before-named gentlemen to visit our legislature. Whether our Vanburen legislature will yield to the dictation of a Kentucky Whig legislature remains to be seen. If they do, so be it; it is nothing more than we could justly expect from what they have done; but let never laws be made than we now have, their property will retain the power of locomotion, and Christians and republicans will not fail to do as they wish to be done by.

TO CORRESPONDENTS.—We thought that we should be able to accommodate all our correspondents this week. But we cannot. "Ego," "Clermont," "B." of Washington, Illinois, "P." of Elk township, Pa., and "Vesper," are on file for publication; also a communication on "The Right of Petition," and another containing an extract from the Penny Magazine; also, communications from Minard Sturges, John Clark, Samuel Hall, Kersey Grave, A. Shinn, and the Pennsylvania Anti-Slavery Society. Then we have letters from our agents, William and Samuel Cochran, giving quite encouraging accounts of the progress of abolition sentiment. We shall find room for all in due time. A poetical article was sent to us for publication just before the new year. We intended to publish it, but it slipped away, somehow or other, out of sight. The writer requested us not to publish it, unless it could come in the first paper in the new year. We shall of course comply with the request. A month or two since, an address to the colored people of Belmont, and the pupils of Guinea schools, was forwarded to us from some unknown correspondent. It is a very good thing, but it is too long, for the amount of important matter it contains, to be published in our paper. A letter from Columbus, charged to Mr. Trevitt, of the Assembly, and undoubtedly written by him, requests us to publish an article concerning David Ruggles, copied from the New York Express. Most certainly, Mr. Trevitt, we will publish it in our next. The discussion of the subject proposed by Dr. MAIN, we think would be inexpedient at this time.

ILLUSTRATION OF SLAVERY.—In one of our late numbers, we copied an account from the New Lisbon Aurora, of an attempted suicide by a slave, who was sold away from his family, by a Catholic woman in Washington. He had paid two or three hundred dollars towards his freedom, and the treachery of his mistress drove him to madness. A correspondent at Washington informs us that the account is correct, so far as it goes,—and then states, that failing in his first attempt to take his life, his wound was dressed; but, during the succeeding night, he escaped from his keepers, and next morning was found dead in the canal, with the bandage torn from his throat, and wound open. This is a fair illustration of slavery.

ANOTHER ILLUSTRATION.—Lately, a friend sent us two numbers of the Reporter from Louisville, in which was the report of the trial before the Jefferson Circuit Court, Jan. 12th, of the case of W. P. Thompson, prosecuting attorney of the city and police court, against Thomas Maxwell, by petition, in a charge for cruel and inhuman treatment of a slave. The slave was a girl, named Milly. Dr. Constant testified that he saw Mr. Maxwell at the kitchen door, whipping the negro severely, without being particular whether she struck her in the face or not. The negro was lacerated by the whip, and the blood flowing. Soon after, on going down the steps, he saw quantities of blood on them, and on returning, saw them again. She had been thinly clad—barefooted in very cold weather. Sometimes she had shoes—sometimes not. In the beginning of the winter she had lined dresses, since then, calico ones. During last four months, had noticed many scars on her person. At one time had one of her eyes tied up for a week. During the last three months seemed declining, and had become stupified. Mr. Winters never saw the girl whipped but once, and that was by Maxwell's son. He was passing along the street, heard cries, looked up and through the window that was hoisted, saw the boy whipping her, as much as forty or fifty licks, while he said. The girl was stripped down to the hips. The whip seemed to be a cow-hide. Whenever she turned her face to him, he would hit her across the face either with the butt end or small end of the whip to make her turn her back round square to the lash, that he might get a fair blow at her.

Mr. Say had noticed several wounds on her person, chiefly bruises.

Captain Porter, keeper of the house-house, into which Milly had been received, thought the injuries on her person very bad—some of them appeared to be burns—some bruises or stripes, as of a cow-hide.

After argument by counsel, the case was submitted to the jury, who, after being out for ten minutes, returned a verdict of guilty. Counsel for the defendant asked permission to file an application for leave to move the Court for a new trial. Leave granted.

We have since learned, that the case has been decided against the defendant, and the girl has been sold away from her inhuman master—he, of course, getting the money. Such is her compensation, and his punishment.

We have copied our account of the case from the Louisville Daily Reporter, of the 14th and 15th January. Abolitionists have seldom told worse tales of Slavery, than this.

WHITTIER'S POEMS.—Are our western friends aware of the rich treat they may furnish themselves, by purchasing the Poems of John G. Whittier? Whittier justly ranks with the first class of American poets; and, as the bard of freedom, his name will live till the love of liberty be extinguished in the human heart. It is impossible to read his poems without,—but we forget—friend Whittier is our contemporary; we must not express all that we feel.

Let the reader buy the book for himself, and he will need none to tell him its worth. We have quite a large supply on hand. It is gotten up in a neat form, well printed, on good paper, and, in

addition to the poems devoted to human rights, embraces the author's miscellaneous pieces.

We are obliged to F. W. Thomas, Esq. for a copy of his address before the Broderick Society of the Miami University. It is full of interesting matter, and will furnish us with several items for our miscellaneous columns.

Our friend, LEWIS TAPPAN, has been proscribed by the session of the Tabernacle Presbyterian church, New York, under the direction of Joel Parker, on account of his abolitionism. The proceedings in his case are most arbitrary and high-handed. More of this hereafter.

The editor of the Pennsylvania Freeman states, that in Philadelphia a desperate effort is making to hunt out of the Presbyterian churches the heresy of Abolition. A. Converse, editor of the Richmond, (Va.) Telegraph, has been selected to take charge of the PHILADELPHIA OBSERVER, which is to be united with the Telegraph, and published in Philadelphia. This man has been an open-mouthed advocate of slavery; and yet he has been chosen as the organ of the Third Presbyterian (new school.) The Pennsylvania Freeman gives his creed on the subject of slavery, as announced by himself in his paper of the 23d of March last, as follows:

1st. That 'the relation of master and slave is lawful in the scriptural sense of the term.'

2d. That the dogma that 'slavery is necessarily sinful, is not supported by the word of God, but is CONTRARY TO THE PRECEPTS OF THE NEW TESTAMENT.'

3d. That 'the existence of slavery in our Southern country is necessary.'

So we see that Slavery finds shelter, under the wing of New School, as well as of Old School, Presbyterianism. Dr. Wilson and A. Converse can shake hands over this subject. The Freeman correctly remarks, that 'there is a remarkable similarity in the policy and principles of the parties, both in church and state, ecclesiastical and political, on this question.'

ROYALTON.—Mr. Elliot Cresson lectured three times at Royalton, after leaving Montpelier. At the close, it was proposed to organize a colonization society, but the attempt was unsuccessful. Soon afterwards the anti-slavery cause was advocated in three lectures in the same house. A society was organized at the close; and the secretary writes us under date of Jan. 7, 'Our society now numbers not far from 150 members.' Well done!—Voice of Freedom.

The Philanthropist, in calling on its subscribers to pay up, says: 'The fact is, we are as bad off as we can be. More we are ashamed to say. We are reluctant to expose the short-comings of Abolitionists.'—No one doubts that the cause of abolitionism is losing ground; it originated in the habit of fanaticism, and like all other morbid contagious diseases, only requires a mild course of treatment, such as purging, bleeding, and Lyncing.—Elizabethtown (N. C.) Phoenix.

Our neighbor of the Phoenix is not the first doctor that has blundered in therapeutics. The contagion is spreading, friend. What next will you do? There is but one way to kill abolitionism—and that is, to kill slavery.

A DEAD SUBJECT GALVANIZED INTO LIFE.

It is a little remarkable, that Colonizationism should so often manifest most life, just at that point where some signal movements are attempted against the rights of free discussion. We all know what spasmodic energy it displayed, during the reign of terror in Alton; and how strenuous were its efforts during the period of the destruction of Pennsylvania Hall. So in our own state. Right on the heel of Flood's resolutions against free discussion, and Brough's resolution against the right of colored persons to petition, came Colonization. 'Wherever the carcass is, there will the eagles be gathered together.' This movement takes place on the fifteenth; a few days after, Mr. Gurley alights in Columbus; and on the 26th, addresses an audience in the state-house, on the superior advantages of the Colonization plan over any other yet devised, for the happiness of the free colored people. And who is the chief agent in this meeting? Mr. FLOOD—the man, who a few days before had procured the passage of a resolution, declaring that the free discussion of slavery was a violation of good faith towards the slaveholding states. Who is he, that, warmed by the eloquence of Mr. Gurley, moves to revive and re-organize the Ohio State Colonization Society?

Mr. FLOOD—the man, who a few days before, with his associates, had steadily and successfully resisted every amendment to his resolutions, that could be construed into a recognition of the liberty of speech and the press, and the right of petition. Who is he, that, in an ecstasy of admiration at the unexceptionable, patriotic, and most benevolent character of the Colonization society, introduces a resolution declaring it adapted to unite wise and humane men in safe and practicable measures for the good of the colored race, and especially calculated to minister to the moral and intellectual improvement of our free colored population? Surely, it must be our, who deeply sympathize with 'our free colored population,' and their grievous disabilities! Yes—it is Mr. FLOOD, who eleven days before, prevailed on the Assembly to declare, that it is unwise, inexpedient and impolitic, to repeal any law now in force, imposing disabilities upon black or mulatto persons, thus placing them upon an equality with the whites; and also voted for Mr. Brough's amendment, stripping colored people of the right to pray for redress of grievances, to a legislature that taxes their property and subjects them to its laws!

Without further preliminary, we give the account of the resurrection of Colonization, as published in the Journal and Register. Verily Colonization works with rare instrumentalities.

Colonization.

COLUMBUS, January 26, 1839.

At a meeting convened pursuant to public notice, at the State House, to take into consideration the best means of aiding the American Colonization Society, and of promoting the moral and intellectual improvement of the free colored population of the United States, George J. Smith, Esq. of Warren county, was called to the Chair, William Doherty, of Franklin county, acting as Secretary.

The objects of the meeting having been stated from the Chair.

Mr. Flood of Licking county, offered for adoption, the following resolutions:

Resolved, That the American Colonization Society, merits the immediate, united and generous support of the whole American people.

Resolved, That, as unexceptionable, patriotic and most benevolent in its character, as adapted to unite wise and humane men, from the South, the North, the East and the West, in safe and practicable measures for the good of the colored race,—and especially as connecting in its scheme the moral and intellectual improvement of our free colored population, with the introduction of our language, liberty, civilization and religion among the vast but barbarous tribes and nations of Africa, we will seek to extend its influence and augment its resources.

Resolved, That it is expedient to revive and re-organize the Ohio State Colonization Society, as auxiliary to the American Colonization Society.

Resolved, That a committee of three be appointed to make the arrangements necessary to effect this object, and to report at an adjourned meeting on Tuesday evening next.

The Rev. Mr. Gurley, Secretary of the American Colonization Society, being present; by request, addressed the meeting, showing the superior advantages of the Colonization plan over any other yet devised, for the happiness of the free colored people, and as its advantages to the white population, and gave a history of the rise and progress of the Colonies in Africa, their present condition, prospects, and the ultimate good to the colored race, by the success of the scheme of the Society.

The first four resolutions were then severally adopted.

The Rev. Wm. Herr then offered the following resolution:

Resolved, That it is expedient at the adjourned meeting, to take up a subscription to aid the objects of the American Colonization Society.

A resolution was adopted, as was also the fifth resolution offered by Mr. Flood.

The Chair announced the Rev. Dr. Hoge, Mr. Kyle of Green county, and Mr. Doherty of Franklin county, a committee under the fourth resolution.

The meeting then adjourned to meet again on Tuesday evening next, at the Methodist Church in this city.

GEORGE J. SMITH, Chmn.

WM. DOHERTY, Secy.

We have a good communication respecting this meeting, from a correspondent at Columbus, which we regret we have no room for in this number. We hope our correspondent will report subsequent proceedings.

HOUSE OF REPRESENTATIVES.

Jan. 16th.—Petitions were presented.

By Mr. Jenkins, against any action on abolition petitions.

By Mr. Goddard, for the repeal of certain laws, extension of the right of jury trial, &c.

17th.—By Mr. Goddard, for the suppression of mobs, for a resolution asking Congress to pass certain laws, relative to certain state laws, right of jury trial, &c.

21st.—By Mr. Kirkum, relative to slavery and free people of color.

By Mr. Welch, of Stark, for the passage of certain resolutions, also for a repeal of laws making distinctions on account of color; also in relation to jury trial; also against the annexation of Texas.

22d.—By Mr. Blair, on the right of jury trial.

By Mr. Codding, relative to laws respecting people of color, security against mobs, &c.

By Mr. Blair, relative to trial by jury.

By Mr. Goddard, in relation to mobs, jury trial, and slavery.

By Mr. Blair, against the annexation of Texas; also relative to slavery in the District.

By Mr. Codding, concerning jury trial, &c.

By Mr. Goddard, relative to trial by jury, Texas, &c.

25th.—By Mr. Hanna, relative to slavery in the District.

By Mr. House, on the same subject.

26th.—On motion of Mr. Goddard, the use of the Hall of the House was granted to Rev. Mr. GURLEY, Secretary of the American Colonization Society, for the purpose of delivering a lecture, on Saturday, the 26th inst.

In Senate.

Jan. 17th.—By Mr. Wade, from citizens of Ashtabula county, for the repeal of all laws making distinctions on account of color.

21st.—By Mr. Uter, the memorial of Morris, of Clermont county, to memorialize Congress, on the subject of slave representation in Congress, that as property in slave states is represented, and has weight in the councils of the nation, the free states be placed on an equal footing with them, by the representation of other species of property in that body—Laid on the table.

By Mr. Blair, from ladies of Fayette county, for a repeal of the laws making distinctions among persons on account of color; also, from ladies of the same county, for the passage of resolutions of instruction to Congress on the subject of the abolition of slavery and the slave-trade in the District of Columbia and Florida, and on the subject of the annexation of Texas to the Union, or any other State allowing slavery.

By Mr. Wade, from citizens of Ashtabula county, for the passage of resolutions on the subject of slavery; also, against the annexation of Texas, or any other slave state; also, to the Union; also, for allowing people of color to partake of the benefits of common schools.

Mr. Stokely presented the petition of 83 ladies of Steubenville, praying this Legislature to pass laws,

1. Making towns and cities liable for damages done by mobs, within their limits.

2. To repeal the law of this State, passed February 28, 1834; and that depriving colored persons of the right of hearing testimony, and all those acts which prevent the children of colored people from sharing in the benefits of common school instruction.

Praying also, that resolutions be passed, declaring,

1. That Congress has the constitutional power to abolish slavery, and the slave-trade in the District of Columbia.

2. In the Territories of the United States, where they exist.

3. To prohibit the slave trade between the several States of the Union.

4. That Congress ought immediately to exercise that power. And also,

5. To protest against the admission of any new State into this Union, whose constitution tolerates slavery, and against the annexation of Texas to this Union.

He also moved that said petition be referred as follows: so much as refers to common schools, to the Committee on Schools and School Lands. And the other subjects to the Committee on the Judiciary.

Mr. Stokely also presented the petition of John S. Cacho, Montpelier, Maine, and 33 citizens of Jefferson county, praying that the law of this State, passed at the last session of this Assembly, 'To abolish imprisonment for debt,' may be repealed. On motion, referred to the Committee on the Judiciary.

Mr. Stokely presented the petition of Wm. Robinson, Harrison Scott, and 34 citizens of Jefferson county—Jane Robinson, Elizabeth Hall, and 95 other women of said county, praying the passage of resolutions, declaring,

1. That Congress has the power to abolish slavery and the slave-trade in the District of Columbia.

2. In the Territories of the Union.

3. To prohibit the slave-trade between the several States of the Union.

4. That Congress ought immediately to exercise that power.

5. To protest against the annexation of Texas to this Union, and the admission of any new State into this Union, whose constitution tolerates domestic slavery. And to transmit said resolutions.

Referred to the Judiciary Committee.

Mr. Stokely also presented the petition of Robert Wilson, Miller Chollant, and others, 160 men, and of Phoebe C. Wilson, Mary Bellangee, and others, 133 women of the same county, praying that every township, city and town corporation, may be made by law accountable for the damages sustained within their jurisdiction, by mobs and popular tumults; and that lawful meetings may be adequately protected, &c.

He moved that said petition be referred to the select committee on that subject.

Mr. Stokely also presented the petition of Robert Clark, Israel Roberts, and others, 101 citizens of said county—and of Eliza Dougherty, Hannah Griffith, and others, 137 women of said county, praying for the abolition of all laws which make oppressive distinctions relative to the colored population of this State. And that the right of trial by jury may be extended to all persons claimed in Ohio as fugitives from slavery. Referred to the committee on the Judiciary.

22d. By Mr. Birch, from citizens of Lorain county, in favor of the relief of John B. Mahan. By Mr. Wade, from citizens of Geauga county, praying the passage of resolutions, declaring the power of Congress to abolish, and prohibit slavery and the slave-trade in the District of Columbia, and the several States of the Union; also from citizens of Ashtabula

county, for the passage of resolutions against the annexation of Texas to the United States, from citizens of Ashtabula county, for the passage of an act to secure to all persons the right of trial by jury. By Mr. White, five petitions from citizens of Brown county, for the repeal of all laws making distinctions among persons on account of color; also, against the annexation of Texas, or any state tolerating domestic slavery; to the Union; and declaring the power of Congress to abolish slavery in the District of Columbia, &c.

By Mr. Wade, from citizens of Trumbull county, praying the passage of resolutions declaring that Congress has, and ought to exercise, the constitutional power to abolish slavery and the slave-trade in the District of Columbia, &c., and asking a reference of the petition to a select committee.

Mr. W. moved that the petition be referred to select committee of three.

From the New York American.
REMARKS ON THE DUTY OF DELIVERING
UP SLAVES FROM JUSTICE.

But there is a portion of the people of Ohio—small, however, when compared with the whole—who have continued steadfast in the principles of liberty embodied by their fathers in the Constitution. Their fidelity operates as a rebuke to the unfaithfulness to those principles of the great mass of their fellow-citizens. It has drawn on them the displeasure of sections of the community, greatly more numerous than they. This feeling has, in many instances, been inflamed into unwarrantable acts of persecution. The great majority have looked on, indifferently, if not scornfully.

This state of things in Ohio has added contentment to the bitterness of feeling which the slaveholders would naturally cherish toward those who, from principle, are opposing their system. Now, to deliver up one of two classes, to be tried in a fair and impartial trial affecting the system, is, in the opinion of the people of Ohio, a "quasi-committere agere ad litem de iure." (To commit the lamb to the wolf to be devoured.)

2. There should not only be no ground to apprehend that a fair and impartial trial would be secured to the accused, so far as those concerned in the administration of justice are concerned, but there should be a moral certainty, that the Public Authorities would be able and willing to protect him from the hostile and vindictive attacks of a mob of fanatics. If the jury might be just and firm enough, to acquit one against whom, even the most offensive charge in popular estimation was not fully sustained. But this might be, for abolition lecturers, and to be read in abolition meetings, where lecturers cannot be procured.

A CONVICTED SLAVEHOLDER.—A Georgia slaveholder, after reading one of Mr. Gerrit Smith's letters to the Rev. William Winans, writes to the former gentleman acknowledging that he is right—that he (the writer) is sick of slavery, and means to emigrate from the South to the North, taking his slaves with him, who will then be free. We hope the writer may hold out in his good resolve.—*Emancipator*.

ADVERTISEMENTS.

OLEOTT'S LECTURES.

To all who wish to know what pure orthodox abolitionism is—and who wish to be armed from head to foot with the whole panoply of abolition facts, arguments, illustrations, answers to objections, showing a thorough knowledge of slavery, slave-laws, biblical principles, common law, and common sense:—

Procurer by all means "OLEOTT'S LECTURES ON SLAVERY AND ABOLITION" intended for all inquirers after truth, for abolition lecturers, and to be read in abolition meetings, where lecturers cannot be procured.

Mr. Oleott is a distinguished lawyer—District Attorney for Medina Co., O. His book gives abundant and striking evidence of a long and thorough acquaintance with history, the sacred scriptures, and common law. It exhibits uncommon tact, ingenuity, and originality—and contains reading matter, than any anti-slavery book heretofore sold in the West—and all for the small sum of FIFTY CENTS. We hope that all our societies will hasten to procure one or more copies for circulation in their respective vicinities, and that individuals who can purchase, will do so for the good of their neighbors. They can be had in any quantities of Mr. Oleott, Medina, Medina Co., O., or at the Anti-Slavery Office, Cincinnati.

JAMES BOYLE, Publishing Agent.

PIANO FORTES.

Of very superior style, from the House of Stoddard & Co., N. York, also a large and fashionable assortment of Vocal and Instrumental Music, just received by Miss Blackwell, and for sale at her residence on East Third st., between Lawrence and Pike.

January 21, 1—4f.

DISSOLUTION.

The partnership heretofore existing between the subscribers, under the firm of Emery and Howells, is this day dissolved by mutual consent.

Thomas Emery will pay all claims against, and receive all debts due the firm, at his office on Fourth street.

THOMAS EMERY.
EDWARD B. HOWELL, JR.

January 5th, 1829. 32—21ns.

REX V. JOHNSTON.

Has removed his school from the Methodist P. Church to the room formerly occupied by Mr. Kuch, on the corner of Race and Centre streets. He respectfully solicits the patronage of his friends and the public.

Refer to
Hon. J. C. Wright,
J. S. Slayback,
C. G. Bailey,
C. Woodard,
J. W. McDowell,
J. F. Harrison,
Mr. Saul, Padick,
W. H. H. Taylor,
I. H. Earnst.

Cincinnati, November 20th, 1828. 44—4f.

INFORMATION WANTED.

PIERCE SPERRY, a youth of some sixteen years, left Mr. Vaughn's house, in Shawnee town, Illinois, some time last May, on his way from the State of Mississippi to his home in Plattsburg, New York, and has not been heard of since. Information respecting him is requested to be directed to the Rev. J. B. Watson, Cincinnati, O., or to his widowed mother, Mrs. Lucy Sperry, Plattsburg, N. York.

Editors throughout the United States, will confer a great favor on this Widened Mother, by giving the above notice at least one insertion in their respective papers.

From Wm. R. Dewitt, Pastor of the Presbyterian church, Harrisburg, Pa.

IMPEDEMENTS OF SPEECH.

During a recent visit to Philadelphia, I made it my business to become acquainted with Mr. D. F. Newton, and his Institution for the cure of impediments of speech, No. 41, North Eighth street. Of Mr. Newton's moral character I was led to form a high estimate. He appears devoted to the moral and intellectual improvement of his students, and the principles of his system, as far as I was capable of examining them, and the result of his instructions which I myself witnessed, I have the utmost confidence in his ability to cure the most inveterate stammer, who will devote the requisite time and attention to his instruction.

WM. R. DEWITT.

THE COLORED AMERICAN.

Published weekly by Moore, Ray and New York, No. 161, Duane st., edited by Rev. Samuel E. Cornish. Terms—\$2 00 per annum in advance.

THE CHRISTIAN WITNESS.

Edited by William H. Burleigh, is published by the Executive Committee of the Western Pennsylvania Anti-Slavery Society, every Wednesday, at No. 7, Fifth street, at \$2 00 per year, if paid in advance; \$2 50 if not paid until the expiration of six months after the time of subscription; and \$3 00 if not paid until the end of the year.

THE PENNSYLVANIA FREEMAN.

Edited by John G. Whittier, is published by the Eastern District Executive Committee of the Anti-Slavery Office of Pennsylvania, every Fifth-day, at the Anti-Slavery Office, 29 N. Ninth st., at \$2 00 per annum, payable, advance, in advance, \$5 00, in advance, will pay for one copy three years.

THE LIBERATOR.

Edited by W. L. Garrison, published by Isaac Knapp, Boston, No. 125, Cornhill. Terms—\$2 50 payable in advance;—\$3 00 in three months from time of subscription.

EMANCIPATOR.

Edited by J. Leavitt, and published at New York, by the Executive Committee of the American Anti-Slavery Society. Terms—\$2 00 payable in advance.

THE FRIEND OF MAN.

Edited by Wm. Goodell, and published at Utica, N. Y., by U. C. Rogers, under the direction of the New York State Anti-Slavery Society. Terms—\$2 50 if paid within the year.

ZION'S WATCHMAN.

Edited by La Roy Sunderland; published by George Stearns, New York City. Terms—\$2 50 payable in advance.

HERALD OF FREEDOM.

Published at Concord, New Hampshire, edited by W. G. Rogers. Terms—\$1 00 payable in advance.

ADVOCATE OF FREEDOM.

Published semi-monthly by the Maine Anti-Slavery Society, at New Brunswick. Terms—50 cts. payable in advance.

CHARTER OAK.

Published monthly by the Connecticut Anti-Slavery Society. Terms—50 cts. per annum.

HUMAN RIGHTS.

Published monthly, at New York. Terms—25 cts. per annum.

SPIRIT OF ROGER WILLIAMS.

Published by the Rhode Island Anti-Slavery Society, for gratuitous distribution, sold by the quantity.

Genius of Universal Emancipation.

Published weekly by B. Lundy, Editor, at Hennipen, Illinois. Terms—\$1 50 per annum.

Anti-Slavery Lectures.

Published by the New York State Anti-Slavery Society, edited by Wm. Goodell. Terms—\$1 00 per annum.

THE ECLECTIC SCHOOL BOOKS.

250,000. TRUMAN & SMITH, School Book Publishers, 150 Main street Cincinnati—Continue the publishing of the Eclectic Series of School Books, by President McGuffey and others. No School Book enterprise in the United States has received so equal patronage. In the short time the series has been before the public, about Two Hundred and Fifty Thousand copies have been published. Their great excellence has gained for them the admiration of Educators, and they are generally adopted as standard class books in the schools of Western and Southern States.

Two highly important works—Professor Mandell's "Political Grammar," and Miss Beecher's "Moral Instructor,"—have recently been added to the series.

November 20th, 1828. 44—3w.

NEW PUBLICATION.

Trial of Rev. J. B. MAHAN, for Felony, in the Mason Circuit Court of Kentucky; commencing on Tuesday, the 13th, and terminating on Monday, the 10th of November, 1828. Reported by Joseph B. Reid and Henry R. Reader, Esqrs., of Mayfield, Ky.

THIS is a very important document—great principles were here established, and the cause will find there clearly stated, ably argued, and decisively settled. The Judge in his charge and decision, and the counsel in their speeches, have gone over the whole ground, and hence, have given a great amount of important information, in respect to the rights of the colored people.

This document should be read far and wide—it will do much directly and indirectly for ABOLITION. It can be sent by mail, or by the quantity, in other ways. Will not our friends in New York, in Boston, in Philadelphia, in Pittsburg, in Cincinnati, and throughout our own State, send for their copies of this "TRIAL"? Now is the time, while the River remains open.

Single copy—25 cts. A considerable reduction to those who purchase by the quantity. PUB. AGENT.

J. & G. LAMB.

SADDLERY, HARNESS & TRUNK MANUFACTURERS, No. 214 Main st., East side, between 5th and 6th.

WE, the subscribers, most respectfully acknowledge the liberal patronage that we have hitherto received from our friends and the public, in the above business, for which we gratefully return our thanks. And, as our object is to continue in all our goods, *quality, strength and durability*, with *cheapness*, we feel confident that, by unvaried attention to business, we shall be able to produce such articles as will not fail to secure further patronage.

We therefore feel leave to inform them, that we have now, and shall continue to have constantly on hand, a general assortment of *Harness, Saddles, Bridles, Harness, Saddle bags, Trunks, &c.*, with every variety of *Wagon, Cart and Plowing Gear*; which are made from the best materials by competent workmen, at our own Manufactory. Also, imported *English Bells, Blinds, Stirrups and Spurs*, with a general assortment of *Whips*, and other articles too tedious to mention.

All Orders shall be promptly attended to, and executed with the greatest possible dispatch.—*TERMS CASH.*

Cincinnati, November 20th, 1828. J. & G. LAMB. 44—4f.

TO PURCHASERS OF REAL ESTATE.

A Farm of 80 acres, situated near to the McAdams road, six miles from town, with 60 acres in cultivation, a frame house having four rooms and a cellar; also a frame barn 56 by 40 feet, a log house and a garden with 15 to 20 fruit trees. The land is rolling, fertile, and well-watered with springs.

A fertile Farm of 63 acres, situated in a healthy region, eight miles from town, well calculated for a Country Seat, having 38 acres in cultivation, an excellent and well-finished brick house with 8 rooms, a cellar, a porch, a commodious frame barn with cow and poultry houses; likewise a carriage house, a brick smoke-house, a two story log house, an excellent garden with every variety of choice shrubs, fruit trees and vines; also a paddock with many quinces, plums, peaches and other fruit trees; and a large apple orchard with natural and choice grafted trees. The land is favorably situated for culture, is well watered with springs and wells. The neighborhood is respectable and healthy.

A Farm of 160 acres, situated six miles from town, upon the Ohio, having 40 acres in tillage, a small orchard, a log house and many springs. The soil is rich and consists of upland and bottom. It is especially located for a Country Seat, having good building sites, and delightful views of the river and the Kentucky hills.

A good Farm of 200 acres, situated 1 mile from the Ohio and 76 from town, having 100 acres in cultivation, an extensive orchard, several cabins and many springs. The land is of high quality and very well located for cultivation.

A desirable Farm of 166 acres, situated 10 miles from town upon a road, having 100 acres in culture, a good frame house with 14 rooms and a cellar; also an extensive frame barn, a frame cow house 60 feet long, and lumber, smoke house and carriage houses; likewise two orchards, one common and the other choice, apple, pear and peach trees. The land is fair quality, situated favorably for tillage, and abounds in stone, water and valuable timber.

A fertile Farm of 160 acres, situated 44 miles from Cincinnati, having 80 acres in cultivation, an excellent brick house, 50 by 36 feet, with 11 rooms, a hall and cellar; also a substantial frame barn 70 by 40 feet, and a large orchard of apple, cherry and peach trees. The land is level, and the neighborhood healthy.

A desirable Farm of 270 acres, situated 5 miles from town upon a good road, having 220 acres in cultivation, an orchard of choice grafted fruit trees, apple, peach, pear, and plum; also a garden well enclosed, containing a variety of choice apple, pear and cherry trees. The land is chiefly in meadow, is rich and rolling.

A good Farm of 70 acres, situated 8 miles from town, near to Mr. McAdams road, having 45 acres in cultivation, an orchard of choice grafted fruit trees, a new brick house with 5 rooms, a cellar, and a porch, also a large frame barn with sheds, cribs and wagon boxes; two springs and a creek. The land is excellent and highly located for culture.

A Farm of 240 acres, situated 10 miles from town, upon a good road, having 220 acres in cultivation, an orchard of 7 to 8 acres of choice grafted fruit trees, a frame house having 5 rooms and a cellar; also a commodious frame barn, two wells and many springs. The farm is in excellent condition.

A farm of 112 acres, situated upon a good road, 7 miles from town, having 40 acres in tillage, a frame house with 5 rooms, a cellar and two porches; also a frame barn, a well and a nursery of peach and apple trees; likewise bearing cherry, pear, plum and currant trees. The land is rich, and generally rolling.

A fertile Farm of 180 acres, situated 18 miles from town, and 3 from the Ohio river, having 90 acres in cultivation, a stone house, 40 by 20 feet, with 4 rooms, a hall, and a cellar; also a two story town house, 34 by 20 feet, and several outhouses; likewise a frame barn, 50 by 20 feet, and an orchard of 3 acres of choice apple, pear and peach trees. The land is rich, rolling, and well watered with springs and creek.

A desirable Stock Farm of 420 acres, situated upon a topographical, 28 miles from Cincinnati, and 50 from Cincinnati, with 150 acres in cultivation, (chiefly in meadow) an orchard of 4 acres of grafted apple trees, a cider mill and a press; also a frame house having 4 rooms and a porch; likewise a commodious frame barn; also a large log barn, and a new frame shop. The land is richly situated for tillage, and first rate quality for hay. It is a fine grazing farm. It will be sold at a low rate upon favorable terms.

Very many other FARMS and COUNTRY SEATS for sale. Also, several small tracts without buildings, for a few miles from the city.

Eligible HOUSES in various parts of the City, for sale. Citizens and Citizens are invited to call for full information, which will be given gratis. If by letter, postage paid. Capitalists can obtain 10 per cent. interest upon mortgage, or the best personal security at long periods; or 6 per cent at 10 days sight.

Persons desirous of receiving money from England, Wales, Ireland, Scotland, and other parts of Europe, can have the English and Eastern Bills of Exchange, Gold, and Bank of England notes bought and sold.

Persons desirous of disposing of their property, will incur no expense unless sales be effected.

The views of poor Emigrants promoted without cost.

Apply to THOMAS EMERY, Estate and Money Agent, Fourth E. East of Main.

SUGAR BEET SEED.

3 Hds. of fresh Sugar Beet Seed of the most approved kind and latest importation from France, Price 10 Dollars per lb.

C. DONALDSON & CO., No. 18, Main street, Cincinnati. 48—4f.

MILES' COMPOUND EXTRACT OF TOMATO.

From various and recent publications, it would seem that many of the friends of this medicine are disposed to call it a *specific*; a *specific* remedy for many diseases; and some have gone so far as to assert positively, that it will cure all diseases. While we claim for it its great powers in the removal of diseases, we are possessed by any one medicine, and especially the function of exciting glandular secretions without producing phlogia (of which we have abundant testimony). We do not claim that it is a *specific*, or sovereign remedy; nor do we believe that any medicine ever possessed such power.

Some who are decidedly friendly to the medicine, and warm advocates for its use, are strongly inclined to attributing the judiciously manifested towards it, by *insensate, calomel* and *chloride*, to the medical faculty.

We would say to such, that this is not, in our opinion, as it should be. For, although we occasionally find a medical man so wedded to early impressions, ancient theories, and stereotyped improvements, that he is unwilling to give credit to any new discovery or improvement, which does not in all respects coincide with *his theory* and preconceived notion of what constitute the proper means of relieving the ills of mankind; and perhaps we might add a few who fear for the fate of their patients, should they fall in with the idea, that after all this *tomato* is a substitute for *Calomel*. Yet we are happy to be able to say, that a large portion of the high-minded and humane members of the profession have manifested pleasure in seeing the introduction and prosperity of this medicine, and have treated both it and its properties with cordiality and respect. To our certain knowledge more than 600 physicians make it a common prescription, and we do not think of thousands with whom we are not acquainted, use it extensively in their practice.

We have no evidence that physicians, as a body, have given their influence for the purpose of injuring its reputation, but we have much evidence to the contrary. We do believe, however, that these malicious attacks have originated with, and been propagated by, *secret* *scurrilous* *malicious* *craft* being in greater danger from the popularity of this medicine, than that of any other.

For the Company:

A. MILES, General Agent.

Oct. 2.

\$10,000 WANTED.

Any person having this sum to loan at 10 per cent for a number of years, on good security, may hear of an opportunity by applying at this office.

Aug. 14

HARDWARE, CUTLERY AND SADDLERY.

The subscribers beg leave to inform their friends and customers that they have just received, direct from the manufacturers in England, a large supply of Hardware, Cutlery, Saddlery, &c., consisting in part of—

Scotch Spring Knob Locks, from 5 to 10 inches

Carpeters' and Day's Patent Knob Locks, 5 to 9 in.

Common and Key hole do. do.

Common Mortice Locks and Latches

Improved Square Latches

Scotch Spring Latches

Patent Gunmetal Bolt Hinges and Bolt Latches

Parliament and Loose Joint Hinges and Broad Butts

Wood Screws from 3-8 to 4 in., of all Nos.

Hand Rail Screws, Drill Screws, Mill and Timber Screws

Cutlery, Hinges, Spigots and Finishing Nails

Wrought Tacks, Nail, Cloot and Water Hooks

Trace Chains

Halter, Back, Breast, Ox and Loz Chains

Palloches, Chest, Desk, Trunk, Tilt, Cupboard, Sideboard

Spart, Davenport's, Taylor's and Moulson's Hand, Pannel and Ripping Saws

Iron, Brass and Blueback Saws

Turning, Iron and Wood do.

Common and Key hole do. do.

Circular, Cross-cut, Pit, Mill, Felloe and Veneering do.

Firmer and Turning Chisels and Gouges

Sacket and Mortice Chisels

A large assortment of Planes and Plane Irons

Steel and Steel Bred Blades

Miller & Williams' Jacob Williams' Casass, Kol's

Hunt's and Collins' Chopping Axes

Hand, Broad, Ship and Coopers do.

Coopers' and Carpenters' Adzes

Hatchets, Hammers, Augers, Gimblets, &c. &c.

Armstrong, Mouse Hole and Hilt's Anvils

Sanderson & Co's and Hill's Anvils

Cast Steel, English Blister and German Steel Vices

Slidge Hammers and Smith's Ball Ballers

Dust, Hearth, Chisels, Hair, Paint, Shoe and Horse Brushes

Plain and Ornamental Bellows

Ten Trays, Warden's Bread Baskets, &c.

A large assortment of Silver Plated Cases

Together with a very great variety of articles in the Hardware line too numerous to specify, all which, having been selected with great care and bought for cash, they will sell at the lowest prices for cash or approved credit, at their store, No. 18, Main street.

C. DONALDSON & CO.

Cincinnati, Oct. 9, 1828.

NEW BOOKS AND PAMPHLETS.

Just arrived from New York, and for sale at the Ohio Anti-Slavery Office.

RIGHTS OF COLORED MEN to Suffrage, Citizenship, and Trial by Jury: being a book of facts, arguments and authorities, historical notices, and sketches of debates, &c. &c. 25 cts.

REMARKS OF HENRY B. STANTON, in the Representative's Hall, on the 23d and 24th of February, 1827, before the Committee of the House of Representatives of Massachusetts, to whom were referred sundry memorials on the subject of Slavery—price 12 1/2 cts.

SPIRIT OF HUMANITY AND ESSENCE OF MORALITY: extracted from the productions of the Enlightened and Benevolent of various ages and climes—illustrated with Engravings.

THE AM. ANTI-SLAVERY ALMANAC, For 1829.

For sale at the Ohio Anti-Slavery Depository, Main street, between 4th and 5th, East side. Price, \$4.00 per hundred, 50 cents a dozen, 6 cents single.

ALSO—The Proceedings of the India Anti-Slavery Convention, held at Milton, Sept. 12th, 13th and 14th, 1828. For sale at the Cincinnati Book Depository.

WATASIA.

The following is from a highly respectable young lady, residing in Cincinnati, with whom many of our citizens are acquainted:

CINCINNATI, Oct. 16, 1828.

To Dr. PECK—Sir I esteem it a duty and privilege to recommend the *Watasia* to all who are afflicted with cough, having myself, as well as many reasons for believing, by its use, been cured from an early grave.

Last spring, while engaged as a school teacher in the country, I was attacked with a severe cough. I took advice and prescriptions from physicians, but without relief. After a long and tedious illness, I returned to the city, and again sought counsel of physicians. My case was pronounced hopeless, and I was permitted by my attending physician, to take the *Watasia*, saying it may render your condition more comfortable while it lasts. Prostration of strength, cough, night sweats, and a daily returning fever, brotad on a alarming consumption. I had taken but one bottle of your medicine ere my symptoms became more favorable. Other medicines had served only to tighten my cough—it enabled me to breathe more easily, and to expectorate freely. Six months have elapsed since I felt the first pressure of disease. My cough gradually declined, strength returned, and a full measure of health is now the richest cup of my blessings.

Oct. 26-24P-1L.

ABBY S. EUSTIS.

THE MISSES BLACKWELL'S.

In thanking their friends and the public, for the unusually flattering patronage they have received, would state, that they are ready to take a limited number of Boarding Pupils, on terms that their former experience in tuition, will insure the comfort and improvement of those entrusted to their care.

MISS BLACKWELL, Teacher of Music and Singing, informs her friends and the public, that she will be happy to instruct in those accomplishments, at her residence, on East Third Street, between Lawrence and Pike, where she will have constantly on hand, an assortment of very superior Pianos, at the New York prices.

DECLARATION OF SENTIMENTS.

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Oct. 9—6m.

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